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Special Notice.—While we are very ready to send THE CIRCULAR to all who apply for it, we do not like to take the responsibility (which has sometimes been imposed upon us) of sending it to those who have not asked for it, and perhaps do not desire it. For this reason, persons should in no case request us to enter the names of their friends on our subscription-list, unless they can give us assurance that such requests have been authorized by the friends named.

THE AGE OF STEAM.

Home-Talk by J. H. N., Nov. 27, 1852.

IT is the effect of all the improvements of this progressive age, to displace and destroy interests that went before. We find in all cases, that parallel with a new discovery is the destruction of some previous method or institution. The old spinning-wheel and loom, venerable formalities, have fallen before the march of mind. The invention of steam-power has ruined, on land and on sea, vast investments of previous slow-going machinery.

The integral movement of the times must also affect *society*—its old modes and institutions. Carry a railroad through any tract of country, and its first effect is to throw out of use all the stages, and many public houses; but it also changes the whole course of *business*, and by a reflex influence affects the *moral condition of society*. Now consider the whole scale of improvement, or what is called the march of mind, as itself a railroad, projected across the great plane of civilization. We must expect that it will affect, not only the interests and institutions directly displaced; but in one way or another, every thing—the whole range of politics, morals, society and religion.

Observe, for instance, the inevitable effect of the art of printing, on the old institutions of the ministry and the Sabbath. Originally these institutions—the one by periodical preaching, and the other by giving opportunity to the ministerial function—offered the most diffusive and effective method of communicating with mankind. But by the art of printing and the prevalence of newspapers, a new and better method of diffusion has come in. In the place of a weekly lecture, printing floods the world with *daily* communications. It has not yet entirely displaced the old methods, but it has seriously affected them, and in spite of all that conservatives can do or say, the weekly Sunday and its officials are declining in value.

To a philosophical mind it is impossible for

a moment to imagine, that these old institutions can or should keep their position in the midst of the vast changes that are going forward. We are sometimes told with an air of concern, that “reverence for the ministry is passing away.” That is evidently true. But they say it is deplorable. Very deplorable, doubtless; and in the same way that the decline of reverence for the old stage-coach is deplorable. In both cases it is caused by the coming in of great improvements: and under such circumstances it is idle to expect that the old methods will hold their ground in the estimation of men. There is no other way but to succumb to the course of events, and secure, if possible, an interest in the new machinery. Hence, men of religious earnestness, instead of stopping to deplore the Sabbath and the ministry at this juncture, will seek to get possession of the Press.

There is a still more interesting operation of the march of improvement—the great, universal, humanitarian railroad—to be candidly examined; and that is, its effect upon the institutions of HOME, FAMILY, and MARRIAGE. We do not now say that these things are likely to be displaced; but we do say, and it is to be assumed at the outset, that influences which are manifestly changing all other things, will *seriously* affect them. It will be wise to look abroad and question the present state of facts on this point. The few hints which we may suggest will perhaps help reflection.

In the first place, all the improvements in navigation, and the vast increase of commerce, which tend to throw masses of men out upon the ocean, are so far destructive of home and family. They take men abroad, away from their wives and children, and so break up the very basis of the family institution, as it has heretofore been understood. The home, or family organization, evidently requires the *localization* of a man's business and interest; it is a local, land institution. Whatever, then, tends to set persons afloat, operates directly against the old idea of family and home.

What takes place in commerce on the sea, also takes place, though not so noticeably, in commerce on the land. In proportion as business is lively and absorbing, in that proportion men are taken out of the family, and made fixtures of the store, the workshop, and the street. They can only go home at night; so that their relation to their families is reduced to the lowest minimum above that of mere boarding.

The great and growing system of railway

travel, is another agency of the same kind. To a person who has the opportunity, it is absolutely astounding to see the amount of population that is continually on the wing. And when we consider that all these passengers are away from home, and have wives and children *somewhere*, the consequences upon the family institution are too apparent to require more than suggestion.

As a sign of the universal detriment to the family which is going on, it is noticed that children are growing up without reverence or much of home restraint. The institution of parental reverence has gone the same way with clerical influence and the old stage-coach system. However people may account for it, that seems to be the fact. The matter of conjugal fidelity, of course, is a delicate subject, and one that we are not permitted to inquire into. But it is safe to say that in proportion as men are taken away from their families by any cause, in that proportion there will be looseness, open or concealed, of the marriage tie.

In connection with the vast improvements in locomotion which have set all business men afloat, look at the California excitement. What has that done to families here? It has been equivalent to the breaking up of multitudes and multitudes of homes. It is sweeping its ruthless way through thousands of families, carrying off husbands and fathers to seek for gold. The Chinese, according to an account published a short time since, have 27,000 men there, and only 20 women.* What becomes of the 27,000 families thus broken up—the marriage interests thus deserted? The over-proportion of male emigration from other countries may not be so great as from China, but it is of the same general character everywhere. California and Australia are now acting as marriage-breakers on the greatest scale. Commerce, business, and railroading, as we have shown, are tending to the same result; and all these causes are on the increase.

Here, then, we are (and there is no help for it) in the midst of momentous social changes. All the chagrin of the conservatives cannot hinder the result. The times have so invigorated and complicated business, furnished so great facilities of motion, and opened such tracts of enterprise for individual men, that home and family in the old stationary view of them, must be rapidly growing obsolete. They are being encroached upon by this new world of business at all points, and must yield to the natural process of the times.

Now instead of stopping to deplore this re-

* Autumn of 1852.

sult, that home should be thus affected and fall into decay like other institutions, we consider it rather deplorable that people do not see that *it must be so*, and turn their attention to finding out some better substitute. If men will blindly cling to the old systems that are passing away, it will indeed be very deplorable for them. The wiser way is to leave things that are worn out, and be ready to invest our funds in something that is up with the times—stop lamenting the old stage-coach, and buy into the new railroad.

Those conservatives who imagine that Jesus Christ will remain with and encourage the running of old stage-coach institutions in preference to the new, are mistaken in his character. He will not engage with them. If the art of printing has been developed till it is sweeping everything before it, we shall not find him embarked in the ministry and Sabbath. So if the influences of commerce, facilities of locomotion, and combinations for business, are absorbing men away from private family ties, and creating other interests superior to them, you will not find him embarked in the *family* institution as the life-boat of salvation to the world. The institutions of society, and society itself, were made for man, and Jesus Christ is their master. He will displace and change them at his pleasure; and adapt them to the state of things which his interests and the highest fruitfulness of men require. ✕

The two institutions which we propose, *Association*, and a *Religious Daily Press*, are exactly adapted to the state of things that is already upon us. One provides for daily home meetings, and the other for a constant supply of religious instruction; thus filling the place of the ministry and the Sabbath. The Association combines in itself all the essential features of home, family, church, and school, and raises them above the rush of other influences. The two are fully adapted to do what the Sabbath, ministry, and private family cannot hope to do as things are now going. The object of these institutions is to give a foremost place to the interests of religion, to make a sanctuary of love and home for mankind, and to take good care of children. These are the three great interests of society—love to God, love between man and woman, and the responsible care of children. Now the Sabbath, the ministry, and marriage, do not secure these interests: they cannot possibly do it. We know, on the other hand, that with such a system as we propose, it can be done. We are able to keep religion uppermost, and still do all the business that life demands; to make a quiet sanctuary of love for all, and surround children with the best parental and family influence.

In the present decrepitude of home and family organization in the world, women naturally suffer the most; and hence the late Woman's Rights movement. When the men of the nation are all set afloat and delocalized by business, there is no other resource for the women,

but to assume a similar independence, and begin to take care of themselves. As long as home was home, and the father was in good faith the head of his house and family, there was no necessity for this; but now multitudes of men are away from home most of the time, and women must, to save themselves from entire social destitution and neglect, have the same right of free movement.

By the present course of things, the burden of bringing up children is almost wholly thrown upon the women; and hence the ungoverned state of that class, which we noticed above. Women are not adapted to really govern children. Their function is to nourish them and improve their manners and social natures.—But it requires a *man's* strength and will, in contact with them, to develop their reverence and breed them to self-control. As things are now, they are mainly neglected. The father, exhausted by his day's business, goes home at night and perhaps plays a little with his children, and that is all he sees of them. We are sometimes told that if marriage were superseded, women and children would be exposed to neglect. The truth is, women and children are now abominably neglected in consequence of marriage. That charge must go over to the other side.

Defining home as strictly a local, land institution, we may certainly infer, from the present course of things, that it will be destroyed. And whoever reads the New Testament candidly, will find a striking forecast and prediction of the very changes that are now taking place. Indeed they are to be directly referred to the original Christian movement as their cause. Christ and the apostles did not encourage the private family institution; they tolerated it, but they everywhere contemplated a larger organization, and union of all believers; and the principles which they left were calculated in process of time to subvert all other institutions in favor of this final one.

In communistic Association, we at least approximate to the final enlarged form of family life which was predicted in the New Testament. It includes at once all the benefits of the ordinary family; it secures the interests of religion and education as no other institution can; and at the same time it adapts itself completely to the activity of the times. With such a system, men may circulate to any amount in the way of business, and still not get away from home. All the great enterprises of the age may be carried on with tenfold vigor, and yet the basis of family union and affection remain inviolate. Women, while they are set free, will not be neglected, and children will forever be in the circle of home, and under parental influence.

PERFECTION.—Christian perfection is the perfection of love, of desire, of effort—not the *climax of attainment*. A man can never be too righteous to grow—not until a cedar can be too healthy and strong to grow—too full of sap to put forth a new bud, expand a new leaf, start out a new bough, fashion a new cone, and enlarge its own trunk.

—Alexander Clark.

THE WORLD VERSUS THE KINGDOM OF HEAVEN.

THE love of the world, and the love of God, are placed by the Bible in wide contrast. The following are specimens of a large class of texts that express this difference:

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." 1 John 2: 15. "They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us." 1 John 4: 5-6.

It is not easy for a superficial observer to see the reason for the distinction that the Bible makes between men, when it recognizes them as living in two spiritual worlds. The love of food, clothing, amusement and literature, is common to men in both classes. The external actions of the one, often present no marked contrast to those of the other. In what, then, does this difference consist? Perhaps the best clue that we have to it, is in texts like these: "Behold, the Kingdom of God is within you." "The Kingdom of God cometh not with observation." Evidently the transfer of a man from this world to the Kingdom of God, as expressed by the words, "a new heart," "regeneration," &c., consists in a change of the central motive. That such a change may take place without any marked outward manifestation in the person, is illustrated by the fact that a cotton-factory may be driven first by water-power and then by steam, without any noticeable alteration of the looms and spindles.

Let us discover, if possible, the central motives that control the citizens of the world, and of the Kingdom of Heaven. For what do the people of the world labor? They labor that they may *possess things less valuable than themselves*. This is evident in the case of the man who labors for wages, as well as of him who employs such labor. But it might be questioned whether this rule holds good in the case of the scholar who is laboring for an education, and to improve his mind. Is not his motive somewhat higher than that of the ordinary worldling? Let us see. He is getting an education that by and by he may acquire property much faster than he otherwise could. Hence his controlling motive is the same as that of the rest of the world. It may be said that attention to religion, at least, has nothing of worldliness in it. But if our religion is merely an effort to avoid pain and misery in a future state, our motives are certainly no higher than those of common worldly prudence.

Now let us inquire what is the motive controlling the subjects of the heavenly kingdom? It is a *desire to be possessed by a power better than themselves*. It manifests itself in an unquenchable desire for improvement. Christ described this class of people in his first talk with his disciples, where he said, "Blessed are those who hunger and thirst after righteousness." This desire for righteousness and improvement is for the sake of the happiness that comes from fellowship with God, and with our superiors; while the worldly desire to possess things is for the sake of the happiness that comes from fellowship with inanimate matter and with inferiors.

A man whose central, inspiring motive, is a desire for fellowship with his superiors, may of necessity mingle with the world and do a thousand things that apparently identify him with worldly people, and still not be of the world. And as mental improvement, works of benevolence, and apparent devotion to religion, are in many cases consistent with worldly motives, so it will be found that the pursuit of the ordinary avocations of this life may not be inconsistent with godly motives.

It is said that we are changed into the image of that at which we gaze. Now of the two classes mentioned above, one is gazing towards dead matter and things below; the other towards God and things above. One is undergoing a process which constantly tends to assimilation with death; the other, by a continual infusion of life, is approaching the resurrection. This is what Paul meant when he said "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

REJOICING IN THE LORD.

THE Bible does not deal out medical prescriptions, so called, in a direct way. Neither does it give minute direction how to meet or overcome the specific troubles of life. But I have discovered scattered here and there through the book, hints and recipes that conceal, beneath an apparent irrelevancy, most subtle and powerful remedies. They apply to all cases. They are equally good, let the trial come from within or without: let it be from distress of soul or body, or from evil surroundings. If they do not at once remove the trouble, and that is not necessary, they administer a kind of spiritual ether that wonderfully blunts the sense of pain. Under their operation a person can have some affliction, and yet feel as if he had it not. Ether transports one for a while to dream-land, and though the body may be under the surgeon's knife, yet the sensitiveness to pain is asleep. This spiritual ether opens to us another world, where the troublesome parasites that infest the earth cannot follow. Often the malady, or affliction, whatever it is, discouraged by this treatment lets go its hold altogether.

The best prescription I have yet found is contained in these words of Paul: "Rejoice evermore. Rejoice in the Lord alway; and again I say, Rejoice!" This advice was given to people in great affliction—tempted within, and persecuted without. At first sight it does not look like the kind of advice suitable to be given to persons in distress and tribulation. But it is precisely the best advice for such cases. A person rejoicing in the Lord has changed his spiritual position. Instead of cowering before his enemy, he has gone over to God's side. He has started sympathy and communication with the spirit that is full of victory over evil.

A rejoicing spirit is more than half the battle. It makes just the medium through which God's joy and victory can reach the outer man and all his surroundings. Paul's own experience at Philippi touches me as an instance of the grand conducting power of a rejoicing spirit. An unbelieving mob seized him and Silas, and after giving them a shameful beating, thrust them

into the inner prison. In this dismal, noisome dungeon, their bruised and bleeding bodies were made fast in the stocks. "But at midnight Paul and Silas *prayed and sang praises to God.*" Those gloomy walls were made to ring with notes of joy and praise. And suddenly a great earthquake shook the foundations of the prison—every door was opened—every one's bands were loosed. Freedom came as they "rejoiced in the Lord."

PROCRASTINATION.

FROM THE GERMAN OF WEISER.

To-morrow, to-morrow, but not to-day!
Indolent people always say,

"To-morrow; but to-day I'll rest!
To-morrow, wise instruction take;
To-morrow, all these faults forsake:
To-morrow I will do my best."

And wherefore not to-day, declare?
For other things to-morrow care:
Each day brings duties of its own.
Whatever's done, is done for aye;
And this alone can I survey;
As what may come knows heaven alone.

Whoe'er advances not recedes.
Each fleeting moment onward speeds,
And its return we ne'er shall see.
That, sure, is mine which I enjoy,
And mine the hours that I employ:
But what I hope—is this for me?

Every day that's spent in vain
Will in my book of life remain
A blank, unwritten leaf: so heed
Will I that ev'ry page and line,
To-morrow as to-day, shall shine
Inscribed with noble word and deed.

O. C., Sept. 24, 1869.

PILLAR-SAINTS.

I.

REFERENCE is often made by poets and prose writers to the peculiar asceticism of Simeon Stylites, and probably the main fact connected with his religious eccentricities is familiar to many. He was not the only saint of the early centuries who obtained canonization by a similar method of renouncing, not only the luxuries, but the very necessities of life, and of crucifying, not only the lusts, but the finest elements of the human soul.

As Catholics seem to believe that in going back to the examples of the early saints of their church, they come near to the purity and perfection of that Primitive Church founded by Christ and his apostles, perhaps it may not be uninteresting to some of my readers, if I sketch a few of the religious heroes of those times, whose common peculiarity has led me to style them pillar-saints. These sketches are almost wholly condensed from Catholic accounts, written with reverential admiration. But let me warn my readers that the piety about to be described, is neither clean nor sweet. Probably the most enthusiastic Catholic of the present day, if honored by an interview with one of the departed saints as they were in the prime of their piety (i. e., mortifications and renunciations), would hold his nose, and keep at a respectful, because a wholesome, distance.

As the Simeon Stylites usually referred to, is the first pillar-saint on record in church history (being distinguished as having inaugurated a new method of asceticism), he naturally heads the list.

ST. SIMEON STYLITES.

St. Simeon (born A. D. 390, or thereabouts) was son to a poor shepherd in Silicia, on the borders of Syria, and at first kept his father's sheep. At thirteen years of age he was much moved by hearing the beatitudes read in church; and desiring to know how such happiness was obtained, was told, by "continual prayer, fasting, weeping, humiliation,"

&c. He afterwards went to a neighboring monastery and desired to be admitted on the footing of the lowest servant in the house. After lying prostrate before the gate for several days, without eating or drinking, his petition was granted. Two years were spent by him at this monastery, after which he went to another in the neighborhood. Here he greatly increased his mortifications; for the other monks ate one meal a day, while he ate only once a week, on Sunday. His superior remonstrated at his excessive severity, but the only effect was to make Simeon "more private in his mortifications," as his biographer expresses it. (One can see that obedience to superiors was not in his idea of perfection.)

At one time, happening to notice that the rough rope of the well of the monastery was made of twisted palm leaves, and judging it a fit instrument for penance, Simeon tied it close about his naked body. This severity was not found out by the superior, or the other monks, until this rope had eaten into his flesh, which putrified around it, and caused a stench to proceed from the wound. Three successive days did his clothes, which clung to the wound, have to be softened with liquids to disengage them; and the incisions of the physician in cutting the cord out of his body, nearly killed him. On his recovery, he was dismissed from the monastery, the Abbot fearing the "ill consequences such a dangerous singularity might occasion to the prejudice of uniformity in monastic discipline."

The saint now went to a hermitage near by, and among other excesses, passed the whole forty days of Lent in total abstinence. His biographer subjoins to this marvelous statement, that though he nearly died at his first attempt, yet for the remainder of his life he kept Lent in this manner. After spending three years in this hermitage, which was at the foot of a mountain, Simeon removed to the top of the mountain, where, throwing some loose stones together in the form of a wall, he made for himself an inclosure, but without any roof as a protection against the inclemencies of the weather. Here he lived for some time. His solitude, however, was much interrupted by the "multitudes" who "flocked even from remote, infidel countries," to receive his benediction, those that were sick recovering their health thereby, it is said.

In order to attain the retreat "his soul so much sighed after," the saint projected for himself a new and unprecedented manner of life. In 423 he erected a pillar six cubits, or about nine feet high, on which he dwelt four years. On a second pillar, seventeen feet high, he lived three years; on a third, thirty-two feet high, ten years; and on a fourth, fifty-seven feet high, and built for him by the people, he spent the last twenty years of his life. Thus he lived thirty-seven years on pillars, and was called Stylites from the Greek word *Stylos*, which signifies a pillar. His pillars did not exceed three feet in diameter on the top, which made it impossible for him to lie down; and he would not allow a seat. As a means of taking a little rest, he would stoop or lean, and often in the day bowed his body in prayer. A certain person once reckoned one thousand, two hundred, and forty-four such reverences of adoration made by him in one day. From his pillar, he made exhortations to the people two or three times a day.

St. Simeon's attire consisted of the skins of wild beasts, and he wore an iron collar about his neck. His followers say he always looked upon, and treated himself, as the "outcast of the world," and the "chiefest of sinners."

No women were allowed by the saint to come within the inclosure where his pillar stood. A late history, speaking of St. Simeon, says that he was passionately beloved by his parents, his father dying of "grief at his flight to the desert." Twenty-seven years after this flight, his mother hearing where he was, went to visit him; but, being a woman, in spite of her tears and entreaties was refused even a look at him, and died of grief and privation at the very door of his inclosure. "Then," continues this history (evidently not penned by an admirer), "for the first time, the saint, accompanied by his followers, came out. He shed some pious tears over the corpse

of his murdered mother, and offered up a prayer, consigning her soul to heaven. Then, amid the admiring murmurs of his disciples, the saintly matricide returned to his devotions."

Great deference, it is said, was paid to St. Simeon's instructions, and the "Roman emperors solicited his prayers, and consulted him on matters of the greatest importance." So much was such sanctity(?) thought of! Many Persians, Armenians, and Iberians, as well as the entire nation of the Lazi in Colchis, were converted by his miracles and discourses. Varanes V., king of Persia, though a cruel persecutor of the Catholics, respected him, and thought "his benediction a great happiness," as did all the kings of Persia; and the princes and rulers of the Arabians came often to receive his blessing.

Meanwhile, St. Simeon's extraordinary mode of life caused horrible ulcers, "swarming with maggots," to form on one leg and foot, so that for "one year" he stood on the other alone. It is said that one of his followers "was commissioned to stand by his side, and pick up the worms that fell from his body, and replace them in the sores, the saint saying to the worms, 'Eat what God has given you.'"

At last, in the sixty-ninth year of his age, on Wednesday, Sept. 2, 459, this "incomparable penitent," as his biographers call him, gave up the ghost. Many miracles are reported to have been wrought by his corpse, and the people of Antioch received his body into their city, and revered him as their patron saint.

THE CIRCULAR.

O. C., MONDAY, OCTOBER 11, 1869.

MAMMON.

PAUL in his epistle to Timothy traces the "root of all evil" to the love of money; and who that has read the newspaper accounts of the late scenes in Wall-st., New York, can doubt that the apostle made a center shot. The *Independent* depicts the scene as follows:

The 24th of Sept. 1869, will hereafter be memorable as the great day when horns and claws, goring and biting, bellowing and growling met each other in deadly conflict. There is nothing so merciless as a gold "bull," stamping the earth, swinging his horns, and tossing his victim in the air, unless it be a gold "bear," tearing the flesh of his antagonist and hugging him with the grasp of death. Woe to the vanquished when either becomes the victor! Each means death to the other, each preys upon the other; and both make the public weal their common spoil. In plain words, the gold speculators in the city of New York, whether of the "bull" or the "bear" fraternity, do their work on a scale, with a deliberation and desperation in the use of means, with an intense and unprincipled selfishness, with a cool tenacity and an utter recklessness of the public good, that casts all common gambling into the shade."

One man is reported to have accosted another on the sidewalk of Wall-st. at the time of the height of this frenzy, with the question, "Where is all this to end?" The laconic if not prophetic answer, was, "End in hell."

Wall-st. is not peculiar in respect to the worship of mammon and the lust for gain, only in degree; this "root of all evil," is wide-spread and all-pervading. New York being a great commercial and financial center, the devotees of mammon have special privileges there; they hold daily protracted meetings, stir one another up, and thus produce revivals. The phenomenon in Wall-st. last week is perfectly intelligible; it was simply a special outpouring of the spirit, in answer to those who had devotedly labored and prayed for it.

The appropriate means brought the desired result; and, as on the day of Pentecost, the spirit came upon them like a "mighty rushing wind," and filled the place where they were assembled." But how opposite the spirit, and how opposite the result from that described in Acts! The one spirit stripped the believers of selfishness, and led to the abandonment of all private property; the other intensified the individual selfishness, and transformed those on whom it came into demons of lust and greed for gold. But as in all iniquitous combinations balancing forces seem

to be arranged, so here the "bulls" and "bears" were prepared to check and circumvent each other. But let us return to the root of the matter. Why is it that an evil so palpable and radical as the love of money is left so intact, while moralists and reformers "fight shy" of it, and spend all their ammunition on minor sins, mere branches of the great tree of evil? Who does not know that intemperance, licentiousness, and the whole brood of "sensible diseases" that curse humanity, are but off-shoots of this central "lust of money"? Reformers may be never so successful in hewing off the diseased branches, but the tree will remain "corrupt" while the "love-of-money" root remains; and this vice alone is enough to "drown men in destruction and perdition."

Where then is the remedy? and how shall we lay the ax at the root of this blighting evil, the love of money? It is in Communism; in the spirit which says, "All mine are thine, and thine are mine;" and in which no one claims that aught of the things which he possesses are his own; but all things are possessed in common.

COMMUNITY JOURNAL.

ONEIDA.

—We gratefully acknowledge the receipt from the New York State Library of the following works for the use of our Library: *New York Agricultural Society Transactions*, 1855, '59, '62, '63, '64, '65, '67, 8vo. 8 vols. *American Institute Transactions*, 1850, '55, '60, '62, '63, '65, 8vo. 6 vols. *New York State Library Catalogues*, 8vo. 5 vols. *Legislative Manual*, 1867, '68, '69, 12vo. 3 vols. *New York Civil List*, 1869, 8vo. 1 vol. *New York Marriages*, (previous to 1784) 8vo. 1 vol. *Regents' Reports*, 1868, 8vo. 1 vol. *Cabinet Reports*, 7th to 11th, 13th to 20th, 8vo. 13 pamphlets and 1 vol. *Library Reports* 1863 to 1869, 7 pamphlets. Making in all 20 pamphlets and 26 volumes.

—A placard, posted in front of the store, has the announcement, "Tomatoes Free." The supply of this prolific vegetable exceeds the Community demand this year as last, and a half acre or more of ground lies literally red with the ripened fruit. The desire that this highly esteemed edible should not go to waste, or be destroyed by frost, prompted the display of the notice. The result of the "placard" has been to bring our neighbors from more than a mile distant, flocking with baskets to the tomato fields, and though they all bear away well-filled baskets, the supply seems not perceptibly diminished.

—Among other new features which the railroad builders have introduced into our landscape, is quite a charming water-fall or cascade. By changing the course of the creek to facilitate the building of the bridge, the stream has been shortened about half a mile, and the fall it had, amounting to six or seven feet in that long circuitous course, is now concentrated in a few rods: and hence the cataract; which, when the creek is swollen by rains, as at present, rushes and roars like a miniature Niagara.

—The O. C. Depot is approaching completion, externally, and with its ample proportions and slate roof, presents a commodious and substantial appearance. A train stopping here one day recently, some one, it is reported, announced in a loud voice, "Cars stop fifteen minutes for stealing fruit." The announcement was probably unofficial, and made for the fun of it. At any rate, the Community has very little stealing to complain of from the Midlanders. With few exceptions, the temptation to partake of "forbidden fruit" has been resisted, and a scrupulous regard for private rights maintained that is praiseworthy.

—At about five o'clock this afternoon, Oct. 2d, cries of "a balloon! a balloon!" called many of the family to all the available places, to see in the northwest a veritable balloon rising slowly, which we afterward learned was sent up from the Fair ground at Oneida. At W. P. a small telescope was brought to bear on the floating object, and the man in the balloon could be distinctly seen. As it rose higher and higher, it veered to the north, and was soon lost to sight. Then followed various speculations as to the probable place at which the aeronaut would alight, and the perils of such a voyage.

—A number of tourists on their way across the continent by the Pacific Railroad, have called at the O. C. this season. We get the impression that there are many Europeans of late who regard America as the most interesting place in the world in which to travel. The old routes have now a rival; attraction after attraction has been added to draw the tourist from Europe and the East toward us. Emigration has been so varied and extensive, that there is scarcely a family in Europe that has not some kindred in this country. Our natural scenery is beginning to acquire a European reputation; the White mountains, the St. Lawrence, Niagara Falls, and the Mississippi, have beckoned travelers for a century; and of late the reported wonders of the west are filling their ears. They hear of the Yosemite with its "rolling, upheaving sea of granite mountains, with a valley half a mile wide, and fifteen miles long, whose sides are double walls of perpendicular granite rising from half a mile to a mile in height: its water-fall of two thousand six hundred feet, hanging like a banner of spray from the dizzy height; and far away, rising to twelve and thirteen thousand feet, the culminating peaks of the Sierra Nevadas with fields of melting snow." The natural charms of America are not alone fascinating Europe. The moral grandeur of the late war constrains Hugo, and Considerant to hope for what they call the "United States of Europe." Life at the busy west is a wonder and a study. The young nation—like a giant baby—is a bundle of mighty promises. The European countries, like brothers and older sisters, are anxious to peep into the cradle. —The opening of the Pacific Railroad, by making all parts of the continent accessible to tourists, has finally decided the wavering to visit this country. "To think," said a young Londoner yesterday, "that in San Francisco, I am only three weeks from home, with the telegraph like a leading string, tying me to Old England!" Mr. Dixon's *New America* has been so extensively read in Europe, that we find many tourists who visit us, have already been to see the Shakers, and intend to visit the Mormons on their way to the Pacific. Said an intelligent German who called on us about a week ago, "America is indeed a New World, and what strikes me most forcibly is the absence of misery. I find no poor class, no hopeless class; if a man is poor here, his poverty has not deprived him of ambition, but I find him full of hope; he expects to rise again. The poor of Europe are a dispirited class."

Since its discovery America has been the object that has stimulated the hopes of the old world. When gold was the sole motive that could encourage emigration, America offered gold. When religious liberty was the prayer of Europe's heart, America answered that prayer. When her children ask for work, the answer is ready. And now, travelers seeking the education that is derived from contact with intense life, cross the Atlantic and continue westward.

WILLOW-PLACE.

Evening Meeting.—W. H. W.—I confess faith in the grace of God. I want to believe and realize that God can do exceeding abundantly above all that we can ask or think. He will do all that for us. I do not want to reckon what I am capable of, without God and his wisdom; but I want to reckon what I am capable of if God works in me. If we take counsel from egotism—from our individual knowledge and attainments—we shall reckon, you may say, without our host, and may well draw back. But we are not of those, who as Paul says, "draw back unto perdition, but of those who believe unto the saving of the soul." If you consult your egotism and natural capabilities, you will very likely draw back, and sink; but if you believe in God you will go forward and save your souls.

There is a kind of boldness that comes by faith—by believing God—that is necessary to success and victory. The fearful and unbelieving draw back "unto perdition." Boldness of faith is the opposite of all that—it goes right forward, takes the kingdom and enters into life.

The children of Israel turned back from the promised land through fear and unbelief, and wandered

in the wilderness and left their carcasses there, when they might have possessed that land at once.

—People who visit the O. C. often express interest in the business organization, and ask questions about it. For the information of the readers of the CIRCULAR who are curious in this respect, we give below a condensed summary of the organization of the various business departments, omitting the details of house-work, which pertain to ordinary families. This organization is not permanent, but subject to change and modifications from time to time, as the exigency of business or education demands. At present over sixty of our young folks are engaged in study, their work being so arranged as to give them an average of half a day each, for books.

WILLOW-PLACE WORKS.

S. Newhouse,	General supt. of trap-shop.
R. B. Hawley,	Stock-buyer " " "
J. N. Norton,	Supt. finishing dept. of trap-shop.
F. W. Smith,	" " " " "
J. H. Cragin,	" " " " "
O. D. Wright,	" " " " "
E. Whitney,	" " " " "
H. Kinsley,	" " " " "
A. Barron,	" " " " "
C. E. Bloom,	" " " " "
J. C. Higgins,	Supt. forging dept. of trap-shop.
C. C. Hatch,	" " " " "
C. W. Underwood,	shipper.
J. F. Sears,	Supt. of machine shop.
E. P. Inslee,	" " " " "
L. F. Dunn,	Supt. of blacksmith-shop.
J. Burt,	machinist.
E. W. Noyes,	" " " " "
A. E. Hawley,	" " " " "
S. Y. Joslyn,	" " " " "
M. A. Aiken,	" " " " "
C. A. Cragin,	Supt. of silk dept.
L. H. Bradley,	" " " " "
Emma E. Jones,	" " " " "
Ellen F. Hutchins,	" " " " "
A. L. Burt,	Supt. of foundry and saw-mill.
H. R. Perry,	book-keeper.

The above list does not include the hired help. Of these, the finishing dept. of the trap-shop employs 14, the forging dept. 6, and the chain dept. 11 hired men. The machine-shop employs 7; the foundry 4; and the blacksmith-shop 6 men, while the silk dept. employs 76 girls.

Total number of employes at Willow Place, 127.

ORGANIZATION AT O. C.

Silk Department.—(It might be explained that the silk, as it comes from the dye-room, is in large skeins, which are parted into small skeins for the winding machine. Most of the persons mentioned below, in addition to work in the silk department, do some light house-work.)

Miss H. E. Allen,	Supt. of the spooling-room.
Mrs. C. B. Bushnell,	parts silk 2 hours.
Mrs. E. Higgins,	" " " " "
Mrs. J. C. Bailey,	winds silk 3 hours.
Lillian D. "	" " 2 1/2 "
Mrs. M. Kinsley,	" " 2 "
Miss V. B. Conant,	" " 2 "
Mrs. S. F. Dunn,	" " 2 "
Geo. H. Burnham,	" " 5 "
Mrs. A. C. Sears,	" " 1 "
Mrs. S. R. Van Velzer,	" " 3 "
Mrs. H. H. Skinner,	spools " 2 "
Mrs. H. Kinsley,	" " 5 "
Mrs. L. T. Easton,	" " 5 "
Mrs. A. C. Sears,	" " 6 "
Mrs. S. Van Velzer,	" " 4 "
Mr. W. H. Woolworth,	" " 3 "
Miss E. E. Burt,	" " 5 "
Miss A. M. Ackley,	" " 6 "
Miss M. V. Baker,	" " 6 "
Miss E. F. Underwood,	" " 6 "
Miss G. J. Sears,	" " 5 "
Miss C. B. Noyes,	" " 2 "
Miss E. B. Nash,	" " 2 "
Mr. R. S. De Latre,	label cutter.
Mrs. E. Y. Joslyn,	labels spools 5 hours.
Mr. G. D. Allen,	shipper.

Three little girls, aged from ten to twelve years,

work at the business of putting labels on silk boxes, one hour per day.

Building dept.—Mr. E. H. Hamilton (architect), F. A. Marks, H. W. Thayer, D. F. Knowles, and four hired men doing carpenter work; Mr. Albert Kinsley, supt. of the masons. Engaged now in building a new wing to the brick mansion.

Counting-house.—Miss M. F. Barron cashier, and head book-keeper. Miss O. A. Nash, Miss Florence Clarke, Miss T. C. Miller, assistant book-keepers. Mr. H. G. Allen and Miss Barron, business correspondents.

Printing-office.—Messrs. S. R. Leonard, M. J. Newhouse, and A. H. Bloom. Misses A. S. Bailey, Annie and Ida Kelly, P. A. Sibley, Carrie Bolles, four hours a day; Miss H. E. Woolworth two hours.

Children's dept.—Mr. G. Campbell and Mrs. E. Whitfield, father and mother; assisted by Misses C. M. Worden, H. N. Olds, H. V. Mallory and J. L. Abbott.

Laundry.—Mr. F. Sears, Mrs. L. E. Kelly and Mrs. A. S. Burnham, superintendents and managers, employing seven hired women and one man as assistants.

Commercial travelers.—C. Olds, W. G. Kelly, M. H. Kinsley, G. R. Kellogg, G. W. Hamilton, C. Van Velzer, and H. W. Burnham.

Carpenters' shop.—John Leonard, and Chas. Ellis. Wm. Jones, assisted by hired help, making boxes for packing traps.

Committee for distributing women's help.—Misses S. E. Johnson and M. E. Kellogg.

Committee for distributing men's help.—Messrs. T. R. Noyes and W. H. Woolworth.

Financier.—Mr. T. R. Noyes.

Surgeon.—" " "

Librarian.—Mrs. L. A. Thayer: also does the machine sewing for the family.

Store.—Messrs. Leet, Skinner, and M. H. Kinsley. Mrs. S. B. Campbell, book-keeper.

Fruit preserving dept.—Mr. H. Thacker, James Hatch and Miss Stevens.

Horticultural.—Alf. Barron, foreman, employing four hired men.

Tailor's shop.—Mr. O. L. Aiken, supt., employs two hired women.

Silk-dyeing dept.—Mr. J. H. Barron and Mrs. O. G. Conant.

Kitchen garden.—Mr. S. Nash, foreman; employs two hired men.

Farming dept.—Mr. John Conant, employing eight hired men.

Glazier, tinker, and supt. of water-works.—J. Abbott.

Shoe-shop.—Mr. L. Van Velzer, and two hired men.

Principal of O. C. School.—Mr. J. J. Skinner.

Children's school.—Mrs. H. C. Noyes, teacher.

Dairy dept.—Wm. G. Kelly and Mrs. Marks.

General business-agent.—Mr. Otis Kellogg.

Lamps and lawn.—R. S. De Latre.

Teaming dept.—Mr. H. T. Clarke, supt.

Harness-shop.—James Reynolds.

Path-master.—Mr. M. L. Worden.

Steward.—Mr. H. W. Burnham.

Engineer.—Victor Hawley.

Dentist.—F. Norton.

SWEDENBORG'S SCIENCE AND MORALS.

The *Advance* of Sept. 30th, in a book notice, makes the following statements:—

"Emanuel Swedenborg has ever been a puzzle to the literary and theological world. Was he fool or prophet? madman or seer? enthusiast or impostor? Certainly he was no fool, being one of the leading men of science of his age, and in many respects a profound thinker in the problems of moral and intellectual philosophy. Neither can he be set down as an impostor; the acts of his life, the spirit of his writing, with his upright character, giving no countenance to that idea."

These conclusions with regard to Swedenborg are

quite different from those obtained by Mr. J. H. Noyes and published in the CIRCULAR of Nov. 11th, 1867, and following numbers. The series was entitled "Swedenborgiana," and in it the following points, among others, were established:

1. 'We are without record of any scientific fruit, great or small, which derives its parentage from Swedenborg.' This is the verdict of Mr. White, the impartial biographer of Swedenborg; and with it Dr. Whewell, the great historian of the sciences, seems to concur, for he does not mention the name of Swedenborg in his history. The reason of this is plain to any one who will look at the works of the seer. He guessed and theorized and dogmatized, but discovered nothing, and proved nothing. What issued from his brain was not light, but fog, the worst hindrance of progress. He was indeed, as Emerson says, 'one of the mastodons of literature,' if we mean by this that he was a very bulky monster and had an alacrity in sinking into quagmires. Science knows him only by his bones.

2. In his vision of hell he sees Paul connected with one of the worst of devils. He also rejects the writings of Paul from the *Word*.

3. He allows mistress-keeping where it is not convenient for men to marry. He allows concubines in cases where men are not pleased with their wives, and gives at least fifty legitimate, just and sufficient causes for divorce and concubinage.

4. He himself kept mistresses.

Mr. White cites the testimony of two witnesses, Tuxen and Robsahm, both intimates of Swedenborg, who separately alleged that at some period or periods of his career, Swedenborg kept a mistress. One of them speaks of facts that occurred when Swedenborg was fifty years old; the other of what took place in his youth. Tuxen reports Swedenborg's own confession; Robsahm says the facts he reports were 'well known.'

WHO DID IT?

DOES any one know who invented the copying-press and copying-ink? The clerks down in the office may not care to ask or answer this question. They use those things every day, and doubtless are much more curious about forty others. I don't use the press every day—no, not by a long while. And now that I have got by the haste and laziness that did n't want to copy letters, I am open to wonder and a spurt of enthusiasm; so I am going to ask again: Who invented the copying-press and ink? It is certain I did n't; and that lessens the number of possible inventors just a little.

Perhaps you say, "Overhaul the books and find out for yourself." Well, I may do that; but it isn't what I want to do now. I want to ask who first put his written page between two sheets of moist tissue-paper, and then put those between two paste-boards, and then put the whole into a press and turned down the screw—one minute, two minutes, or five, just according to his haste or leisure—and then turned it up to find that he had two manuscripts—one to keep and one to send away?

Who answers? I don't think you will all speak at once; so while waiting I will first tell you who invented the lithograph. It was Senefelder—a clever Dutchman. We common folks, you know, call every man a Dutchman who comes from out there by the Baltic Sea. This man once caught a glimpse of the idea that it was possible to print pictures from drawings made on stone. I don't know how he came to get a sight of it—may be it wanted to coquet with him. Any way, he got a view of it just as it was dodging around a corner, and followed it up—now into dark places and now into light ones—now up garret and now down cellar, and finally out into broad daylight, when he caught the frisky thing by some lucky accident and put a stone on it. It was Senefelder who taught us to do stone-writing. Great as was his invention, it was not particularly handy for clerks and letter-writers; in fact, it was not handy at all. They could not use it.

The man who made the copying-press and ink, did a much greater thing than Senefelder; and still I don't know who he was or wasn't—he may have been that person up there, or that one over yonder, for anything I know. When I let this man go above the Dutchman, don't imagine we underrate pictures—no, not for a minute; we are too old for that. I

glorify him because he lays our heads "upon flowery beds of ease." The thought of his invention is as suggestive of rest as a feather-bed. You can copy your letters in a little less than no time, and then be quiet, for you don't have to remember all your orders and promises.

Why, the copying-press is a great moral engine for the reformation of the world. Every time I turn down its screw, I bring the screws to bear on Satan; I tighten up the screws of "honesty is the best policy." My correspondents can't be persuaded to try any experiments on my memory, notwithstanding it may be as full of holes as a sieve. And when I get a letter with its writing a little blurred and spread in the press, I feel to a certainty that I am dealing with a man who knows what he is about, and that I am going to be real honest—total depravity, nor any other imp, can't make me otherwise. I am aware that this sort of honesty won't go far in the judgment. It is handy, though. When the editors talk about the corrective power of the press, I suppose they mean the copying-press; it is such a great corrective of lying.

Who made the first copying-press and ink?

"REED'S GAP."

DEAR CIRCULAR:—Our eastern horizon here at Wallingford, is bounded by a range of precipitous hills. These are of volcanic origin, and consist chiefly of trap rock. The Air Line Railroad now building between New York and Boston, is to cross this rocky range in a diagonal direction, from southwest to north-east, at a point nearly opposite us. Providentially, a giant rent or fissure called "Reed's Gap," occurs at this very place, and runs in nearly the same direction as the railroad. There is, however, some heavy grading and cutting to be done in the "Gap," part of which is through rock of pretty serious character. This cutting through the rock promised at one time to be a somewhat serious obstacle to the further progress of the road. Several contractors had taken hold of it, but had given up discouraged by its difficulty. But the company found at last the right man for the task, and the work is now advancing steadily toward completion.

As there is always something interesting in the construction of a railroad, and as in this case we were somewhat acquainted with the person who had undertaken the cutting through the rock, it was proposed that a party go over and visit the work. This suggestion was carried out by a small company, including your correspondent.

Our route led through some of those pleasant old roads for which Connecticut is so justly famous; by stately farm-houses and well-tilled fields, until towering walls of trap rose above our heads, and we entered "Reed's Gap." We were now eagerly watching for indications of the railroad. The first sign was a wide ditch dug for some distance. Then a crane standing solitary, among the trees and fields. Soon afterward we came upon a gang of men employed in making a deep cut through some rising ground. The loamy character of the soil thrown out, indicated easy digging there, at any rate. Beyond, were more men, employed in building a small culvert. Further on, we noticed workmen engaged in driving piles and building a low trestle-work to bring the road-bed at that point up to the required level. More cuts appeared as we drove along, and another massive culvert. One cannot but admire the masonry of these railroads, it is so substantial. People may slight other jobs, but a railroad bridge or culvert *has* to be built to stand.

Driving on, we came to something which reminded me of one of those Indian mounds which abound in the region about Uncida, only it was extended twenty-five or thirty rods. G. (one of the party), explained that this was the old embankment built seventeen years ago, for this very same Air Line Railroad, which for some cause was not completed at that time. The work thus done however, such as grading, building embankments, &c., now comes beautifully into play; and these embankments, like the one before us, are all the better for having stood

so long, as they have thoroughly settled, and their sides become grassed over.

We next came to where a large company of men were engaged in cutting through the rock before mentioned. This was the great obstruction, and we inspected the work with much interest. Externally, the hill through which the railroad was to run, did not differ much from an ordinary knoll, but on removing a few feet of earth from the surface, rock of most uncompromising aspect was revealed. But the drilling and blasting goes steadily on, and the end is only a question of time. Already a third of the rock has been removed, and we understood that they expect to complete the cut by Christmas.

The *modus operandi* of drilling is somewhat as follows: One man holds the drill—an iron bar perhaps an inch in diameter, and four or five feet long—while two others strike it alternately with heavy sledge hammers. The man who holds the drill is seated perhaps upon an empty powder-keg, of which there were many scattered about. After each blow of the strikers, the one holding the drill raises it a few inches, and turning it partly round, drops it quickly back into place, ready for another blow. This process continues until the hole is several feet deep. A number of other holes are then prepared in the same way, when all are charged with powder, fire applied, and the whole exploded. A greater or less quantity of rock is thus blown up or cracked off. Then the drilling process is repeated, and so on.

Pretty hard work, thought we, as we watched the strikers. "It develops muscle, though," said G. enthusiastically; "look at that fellow, for instance," pointing to a brawny laborer, "why, he has got the muscle of an Hercules!"

Temporary tracks are laid at each end of the cut for carrying away the debris as it accumulates. One of them was an inclined plane down which the loaded cars were impelled by their own weight. We walked down to the end of this track to see what was done with the rock. We found there a run or ravine, perhaps 150 yards wide and 35 feet deep, a section of which they were filling up wide enough for the railroad. As fast as the road bed is built out the track is extended, and the loaded cars rolled up to the very brink of the chasm to be emptied. The unloaded cars are drawn back by horses.

There were other excavations going on beyond this point, but we had seen enough to give us an idea of the magnitude of the work.

Returning through the Gap, we turned to the south for a mile or two, to where lies the placid Quinnipaug Pond. This lake used to be famous for its fish as well as its beauty. Having an hour before sundown, we borrowed a boat and tried our hand at fishing with tolerable success. Afterward we crossed to the eastern shore, took a luxurious bath in the still waters; and then spreading our cloth upon the stones of the beach, partook of a slight repast. The sun had now set, but he threw, as he sunk, a flood of golden light upon the mirror-like surface of the lake. This brought out the reflection of the trees, and the heavy, cone-like shadows of the mountains on the eastern shore in dark relief, making a picture of great beauty. The whole scene was invested with a peaceful charm that caused us to linger about the spot until the gathering twilight warned us it was time to turn our faces homeward.

Wallingford Ct., Sept. 1869.

THE SOCIAL PROBLEM.

THE FUTURE OF FREE LOVE.

An article published some time ago in *The World*, on the apparent increase of laxity in marriage, and facility in divorce, has stirred up a paper in Chicago which purports to devote itself to "Literature, the Spiritual Philosophy, and Woman's Independence," and which does, in fact, devote itself mainly to the latter, to copy and comment upon the same. * * * This paper is the *Universe*, and is of itself one of the most significant symptoms of the state of things upon which we remarked. It is a sort of vent for the grumblings of all the discontented husbands and wives in the West. * * * That most wives have occasional disagreeabilities

to put up with at the hands of their husbands; that many men, and possibly some women, chafe under the connubial bonds which the present system of things imposes, and long for a larger license, and even the unlimited license which has come to be called 'Free Love';—all this is no new thing. The wonder is that such people should rush into print with their grievances, and glory in what a generation ago public opinion would have forced them to consider as their shame.

"Whether the new order of things which is to be evolved from this crisis," quoth the paper in question, "will be no legal recognition of sexual union whatever, or a system of purely civil marriage, wherein divorce is attainable at little cost of time or convenience, it is certain that some kind of reconstruction is to come."

What the chances are of a radical change in the prevailing practice, *The World* has heretofore expressed its opinion. But it is certain that the gainers by any change which is likely to be made will not be the women who are foremost in the advocacy of such a change by way of relief from the tyranny of brutal husbands, but the brutal husbands themselves. The direction which a change is most likely to take is pointed out in the book which a Bostonian clergyman has lately written in praise of polygamy. A London review has been shocking all England by contrasting the morals of that capital with the morals of Constantinople, to the disadvantage of the former, and showing that the same multiplicity of wives practically obtains in London that theoretically obtains in Constantinople. The difference is that in Turkey the female victims of polygamy have a recognized status, and that in England they have none. A Turk is compelled to support his wives and treat them decently in outward respects, whereas an Englishman may discard his mistress at will, and she has no redress. The effect of an increased facility of divorce or of the legal establishment of polygamy in this country would be only to make the bad of abused wives worse. A woman would perhaps be tolerably secure of her husband's favor while she remained young and comely; but the sort of man who now tyrannizes over her would, in that case, take her for better and not for worse, for richer and not for poorer, in health and not in sickness, and be eager to slip the conjugal collar on the appearance of sickness, or of fading beauty, or of old age. Law and public opinion combine to prevent him from doing that now. But in the millennium to which these benighted females look forward to end their woes, law and public opinion would both support him in it. The millionaire who now maintains mistresses would in that case make wives of them, if polygamy were permitted, and we can suppose public opinion were so far relaxed as to allow it; or, if not, would take the occasion of any temporary 'tiff' to muster out his old wife and muster in a new one. If such a complete revulsion of public feeling as would allow this sort of thing to be done without disrepute can be imagined, the young and pretty women might be no worse off in material respects than now, but the aged and uncomely would go to the wall. Let us not force ourselves even to fancy the woful condition of society if, in addition to the medieval maids and widows who now afflict the race of men, a countless array of divorced women were periodically let loose by the courts to prey upon us.

The truth is that these theorists leave out of view, in their speculations upon marriage, precisely the essential element in it. The frequency of divorce suits, even in states where the marriage tie is tightest, and despite the social stigma that is put upon the parties to such suits, shows that affection cannot be legislated into people. The hope of society, and the defence of society against the exotic maniacs who wish to tear down the whole social fabric because their own little corner of it has been made unpleasant by their own misconduct, or somebody else's, is that it cannot be legislated out of them. If all legal restrictions were removed to-morrow, we hope and believe that the vast majority of wedded couples would forbear to unwed themselves. So inextinguishable is a real attachment, and so potent is habit, that, in a large number of cases, couples whose quarrels have culminated in divorces have found it impossible to get on by themselves, and have been remarried; and doubtless nothing but an obstinate pride about taking the initiative restrains many couples more from doing the same thing. The sentiment in favor of the existing marriage is immeasurably stronger and deeper, though very much less noisy, than the sentiment against it. If ever marriage is seriously endangered, that sentiment will show itself. And, at the headlong rate at which the free-lovers are going, the only effect of their labors will be to provoke a reaction which will result in increasing the stringency of the marriage bond.

—*N. Y. World.*

DOGS.—The farmers in the vicinity of Westford, Ct., complain that the dog law has so reduced the number of dogs in that region that they suffer much from foxes, minks, weasels and woodchucks. One man lost thirty-seven young turkeys in a short time by foxes. All complain of the loss of poultry.

SCENERY OF THE COLORADO.

COL. POWELL, who started on the 24th of last May from Green River station, with nine men and four small boats, for the exploration of the series of canyons formed by the Green and Colorado Rivers, has returned in safety. The total distance traveled by the party, by water, was 925 miles, through canyon after canyon with perpendicular rock walls hundreds or thousands of feet high. We give below a portion of a long and interesting account of the voyage, written by the Colonel to the *N. Y. Tribune*:

From the mouth of the Little Colorado to the mouth of the Virgin, our objective point, the general course of the Colorado is to the west; but it makes three great curves to the south, and three corresponding curves to the north. At the extremity of the southern curves the walls are granite at the base, reaching to an altitude of 800 feet. This usually rises from the water in almost vertical cliffs, set above with ragged crags; then a sloping terrace from 100 to 500 yards wide; then walls of sandstone and marble towering 200 or 300 feet toward the heavens. In the northern bends the marble comes down to the water's edge. In the southern bends the river runs raging through a narrow gorge filled with rapids and cataracts, often falling at a plunge from 5 to 20 feet, the greatest being 22 feet. Over these we usually had to run, as the granite walls rarely gave foothold, though some portages were made. The roar of a cataract could always be heard for half a mile or more, so that we never came upon them unapprised of danger. In the last great bend to the south, we came upon a series of cataracts and rapids crowded together into a distance of three-fourths of a mile; a stream came down through a narrow canyon on either side, and above their mouths we found a foothold to land; so we stopped to examine.

On the river there seemed to be great danger, and no portage could be made. Coming on in the morning, the day was spent in exploring and trying to decide some method of getting over the difficulty. I found that we could climb to the summit of the granite 800 feet high, and, passing along the terrace, could descend to a point below; but it would require ten days to get our boats and cargoes over, and we had scant five days' rations. When I returned to camp at night, I announced to the men that we must attempt to run it. After supper one of them came to me and asked if I was willing that he and two others should leave the river and walk out over the mountains; they thought that they could climb out of the canyon, up the channel of the right hand creek. Of course I objected, but they were determined to go. An hour's talk failed to shake their resolution; so I sat up all night, made observations for the latitude and longitude of that point, and then walked up and down a little sand beach until morning. On the morrow they were still in mind to go, and I hastily fitted out the little party with guns, ammunition, and a small store of rations. In the mean time those going down the river were ready to start. Not being able to man it, I tied up one of the boats and abandoned it. When all was ready we shook hands, and some tears were started, as each party thought the other was going to destruction. "Good bye," and away went our boats over the first cataract, then among the rocks, and over the second to the left of a huge rock and whirlpool, and over the third, and shot into an eddy below. The boats were half filled with water, but that had happened many times before; we really found it less dangerous than a hundred we had run above. The party that was left sat on the cliffs and watched us over, and we went into camp and waited two hours, hoping that they would join us with the boat left tied to the rocks above; but we never saw them again, and they are yet unheard from. The names of these men were, O. G. Howland, S. Howland, and W. H. Dunn. That afternoon we passed one more dangerous rapid, and then had fair sailing to the foot, where the river debouched into Mormon Valley, so named by our party.

This ended the exploration of the grand canyon of the Colorado; its head at the confluence of the Little Colorado, its foot at the entrance of the river to Mormon Valley—its length about 238 miles, its altitude from 2,500 to 4,000 feet. A number of clear streams flow in from either side; the largest coming down from the Buckskin Mountains on the north, which we named Right-Angle River. I have mentioned the terraces of the southern bends; these have been sites of ancient Indian villages inhabited by a race of diminutive people now almost extinct. Their little clusters of houses found on the south side of the river were 800 or 1,000 feet above the water. They were built of stone laid in mortar, and seem to have had reservoirs of water. Fragments of their pottery are found, scattered about in great profusion, and deeply worn foot-paths leading from village to village, or down to the river, or up to the summit plain, were frequently seen. On the northern

bend their dwellings were near the river. Some of these ruins seem to be centuries old, and others to have been inhabited by the present generation; the latter were found near the mouth of the Little Colorado. Other ruins and fragments of pottery were found in the canyons above, and away up in the valley of the Uintah. Only a few villages of these interesting people now remain in the country to the south-east.

Below this canyon the river and adjacent country had been explored by Mormon parties, and here ended the "Great Unknown," no longer thus to be designated. One party had crossed through Mormon Valley; another had brought a skiff down the Grand Wash, just below, and descended with it to the mouth of the Virgin, to Call's Landing; and still others have passed through the country, and I found their reports quite correct, except that they a little over-estimated the distances. Alternating valleys and canyons were passed till we reached the mouth of the Virgin, where we came upon three white men, dragging a seine. They proved to be Mormons, who had been sent on to prepare for a large settlement of people which will be sent here by the Church to build up another of those wonderful villages seen only in the "Kingdom." The whole region was one of great scenic beauty and grandeur; the constant change in geological structure made a constant change of scenery. The high walls inclosing a tortuous river shut off the view before, and, as we advanced, it opened out, ever bringing into view some new beauty or glory. The impression of this scenery was the rather accented by a little anxiety, the shadow of a pang of dread ever present to the mind.

Of my party, I should like to say, that some left me at the start, cutting the number down to ten, including myself. One left me at the mouth of the Uintah, three left me as mentioned above, and five went through. These were, Capt. W. H. Powell, John C. Sumner, George Y. Bradley, W. Rhodes Hawkins, and Andrew Hall.

STOVES.

PUTTING THEM UP.

We do not remember the exact date of the invention of stoves; but it was some years ago. Since then mankind have been tormented, once a year, by the difficulties that beset the task of putting them up, and getting the pipes fixed. With all our Yankee ingenuity, no American has ever invented any method by which the labor of putting up a stove can be lessened. The job is as severe and vexatious as humanity can possibly endure, and gets more so every year.

Men always put their stoves up on a rainy day. Why, we know not; but we never heard of an exception to the rule. The first step to be taken is to put on a very old and ragged coat, under the impression that when he gets his mouth full of plaster it will keep the shirt bosom clean. Next, the operator gets his hand inside the place where the pipe ought to go, and blacks his fingers, and then he carefully makes a black mark down one side of his nose. It is impossible to make any headway in doing this work, until this mark is made down the side of the nose. Having got his face properly marked, the victim is ready to begin the ceremony. The head of the family—who is the big goose of the sacrifice—grasps one side of the bottom of the stove, and his wife and hired girl take hold of the other side. In this way the load is started from the wood-shed toward the parlor. Going through the door the head of the family will carefully swing his side of the stove around and jam his thumb nail against the door-post. This part of the ceremony is never omitted. Having got the family comfort in place, the next thing is to find the legs. Two of these are left inside the stove since the spring before. The other two must be hunted after, for twenty-five minutes. They are usually found under the coal. Then the head of the family holds up one side of the stove while his wife puts two of the legs in place, and next he holds up the other side while the other two are fixed, and one of the first two falls out. By the time the stove is on its legs he gets reckless, and takes off his old coat, regardless of his linen. Then he goes for the pipe and gets two cinders in his eye. It don't make any difference how well the pipe was put up last year, it will always be found a little too short or a little too long. The head of the family jams his hat over his eyes and taking a pipe under each arm goes to the tin shop to have it fixed. When he gets back he steps upon one of the best parlor chairs to see if the pipe fits, and his wife makes him get down for fear he will scratch the varnish off the chair with the nails in his boot-heel. In getting down he will surely step on the cat, and may thank his stars if it is not the baby. Then he gets an old chair and climbs up to the chimney again, to find that in cutting the pipe off, the end has been left too big for the hole in the chimney. So he goes to the wood-shed and splits one side of the end of the pipe with an old ax, and squeezes it in his hands to make it smaller. Finally he gets the pipe in shape and finds that the stove does not

stand true. Then himself and wife and the hired girl move the stove to the left, and the legs fall out again. Next it is to move to the right. More difficulty with the legs. Moved to the front a little. Elbow not even with the hole in the chimney, and the head of the family goes again to the wood-shed after some little blocks. While putting the blocks under the legs, the pipe comes out of the chimney. That remedied, the elbow keeps tipping over, to the great alarm of the wife. Head of the family gets the dinner table out, puts the old chair on it, gets his wife hold of the chair, and balances himself on it to drive some nails into the ceiling. Drops the hammer on to wife's head. At last he gets the nails driven, makes a wire swing to hold the pipe, hammers a little here, pulls a little there, takes a long breath, and announces the ceremony concluded.

Job never put up any stoves. It would have ruined his reputation if he had. The above programme, with unimportant variations, will be carried out in many respectable families during the next six weeks.

MAKING THE FIRE.

When our fathers got their stoves into place their troubles in that direction ended. All that remained to be done was to "chuck" a few shavings in, throw some kindlings at the shavings, touch a match to them, and there they were, all ready to fry the pork for breakfast, unless the wood was green, or the teakettle boiled over. Now, it is different. Any one with the slightest idea of domestic economy and kindred virtues will of course have put up a base-burner. The base-burner is a modern adjustment of iron and isinglass, with the fire located in the lowest part of it, and kept burning by turning coal into a thing that looks like an old-fashioned churn without a dasher or bottom. Jenkins purchased a base-burner some days since. At that time he had no experience with stoves of that kind. He has had all the experience necessary to his temporal welfare since.

He began by building a nice little fire with pine sticks around the bottom of the cast-iron churn already mentioned. Then he turned in some coal and put the fire all out. Then he experimented awhile with the dumper; but could not make it dump to amount to anything and so he was obliged to pick the coal out with his fingers. A second attempt resulted in the same way, except that he left the coal in the stove and built the fire in the ashpan (a depraved little receptacle that always upsets when you pull it out and litters up the carpet). There was an awful draft to the thing with the fire down there; but the draft did not work exactly as the stove dealers said it would; the smoke came out into the room and Jenkins had to let it out of the window before it reached the top of the chimney, where good smoke ought to go. Of course he could not enjoy the bliss of home life with that sort of thing going on. After several exasperating failures of this kind he turned over a damper, or something, in the stove pipe, that did not seem to be in the slightest way connected with the part where the fire was, and the fire burned. Rejoiced at this he turned everything about the affair that would turn, and went off to earn his daily bread and butter, with firm faith in the base-burner. Left to its own evil impulses the stove scorched the fireboard, and ruined the carpet, and melted all the cement out of itself, and warped its isinglass windows till they looked cross-eyed, and finally the fire went out just as Jenkins came in. Our friend was a trifle annoyed; he was just going to roll the thing into the street, when the landlady came in. She knew all about base-burners and had a good fire in no time. That was ten or twelve days ago. The next morning was warm, and Jenkins thought he would let the fire go out; but it would not go out. He starved it, and put water into it, and did everything he could think of, but that fire burned right along through our recent summer-like days, and Jenkins was obliged to sit in the back yard to keep from roasting, until yesterday morning. The fire went out just as he began to think about putting some more coal on. He says it is the basest burner he ever heard of. We asked him if he had any genius for building a fire, and he said he had a scuttle and a coal ladle, and a poker, and the man told him that was all he needed. If that other contrivance belonged to a base-burner, then he had been cheated.

—*Utica Morning Herald*.

AGRICULTURAL GANGS.

Throughout that large tract of fertile land in England which lies on the German ocean, between the Humber and the Thames, and which produces a great part of the food of Great Britain, farm labor is carried on in a peculiar manner. It is the custom for contractors, many of whom are themselves prosperous and intelligent farm laborers, to employ a number of persons, men, women and children, to work under them for a year or for a season, and then hire the whole "gang," as it is called, to farmers by the day or by the job. The economy and efficiency of this plan are found to be considerable. Labor is better organized; women and children do the lighter work, leaving the men to

give all their strength to the heavier; sudden and large demands for combined effort are better met; constant and suitable employment is found for every hand, and the farmer is relieved of the responsibility of controlling his workmen. The system is popular, and is extending; and the profits of the contractors are often very great.

But its evils are also serious; the education of the children is neglected, they are often overworked, and the method of life which this system involves is found unfavorable to good morals.

Condensed from the N. Y. Evening Post.

We copy from the *Utica Herald* the following item relative to the Lenox Town Fair, held at Oneida last week:

The general exhibition at this fair is represented as in all respects excelling every previous exhibition. The Oneida Community had a large and fine collection of vegetables, some of them of rare varieties and seldom seen in this state. In the fruit dept. they had the largest and best show of pears, apples and grapes. They exhibited a fine drove of Ayrshires and grades. They had a large and very fine display of machine-silk, embracing all the colors of the rainbow and some not seen there.

The O. C. chief of Horticulture (A. Barron), who spent a few hours at the Fair, reported it as one of the best-ordered they had ever held at Oneida. The attendance is said to have been larger than at any previous one. This was probably owing in part to the new facilities for travel afforded by the Midland R. R. Eleven premiums were awarded the O. C.

SCIENTIFIC.

DR. TYNDALL'S THEORY OF COMETS.—Prof. Tyndall has developed a cometary theory out of his late researches upon the actinic power of light. It will be remembered that he has found that a beam of light is capable of forming a bright glowing cloud in its course through a space containing a modicum of vapor, the said cloud being first reduced by the chemical action of the light, and then rendered visible by illumination of the condensed particles.

The application of this principle to the explanation of cometary phenomena is as follows: A comet is held to be a mass of vapor decomposable by the solar light, the visible head and tail being an actinic cloud resulting from such decomposition. The tail is not matter projected from the head, but matter precipitated on the solar beams which traverse the cometary atmosphere; nothing being carried from the comet to form the tail, but something being deposited from the interplanetary space through which the body is coursing. But this explanation supposes that the sunlight has a different power when it has passed through a vapory comet to that which it possesses when it has traversed no such medium; otherwise all space would be lit up like a comet's tail. To account for such a peculiar property, Prof. Tyndall assumes that the sun's heating and chemical powers are antagonistic, and that the calorific rays are absorbed more copiously by the head and nucleus than the actinic rays. This augments the relative superiority of the actinic rays behind the head and nucleus, and enables them to bring down the cloud which constitutes the tail. Thus the caudal appendage is in a perpetual state of renovation as the comets move through space; the old tails being dissipated by the solar heat as soon as they cease to be screened by the nucleus. Nearly all the phenomena observed in those mysterious bodies are accounted for by Dr. Tyndall. One, however, he has not mentioned; namely, the peculiar luminous envelopes, familiar to comet-gazers, which surround the nucleus like a series of cloudy glass cases. No theory can be called complete which does not account for those remarkable and evidently important features.—*Scientific American.*

GRAPE-VINES ABOUT ROCKS.—It is a well-established fact that grapes ripen very much earlier at the North when the vines are planted near or about rocks. Last year, while grapes were nearly a failure in the open field, there were cases where a fine crop of perfectly ripened bunches was raised from vines whose roots ran about rocks. The rocks absorb the heat by day, and keep the roots of the grapes warm day and night. Rocks in gardens and fields are generally regarded as nuisances; but if they are left, a good use can be made of them by planting vines about them.—*American Journal of Horticulture.*

A drunken man had made persistent and desperate efforts to keep on a narrow sidewalk, but failed. At last he started out into the street, saying: "There, now! go in the street, if you want to!"

We acknowledge the receipt of "Aspects of Humanity," author, Richard Randolph; publishers, J. B. Lippincott & Co., Philadelphia.

ITEMS.

PERU suffered from a severe earthquake on the 24th of August.

WALL-STREET is reported lively, with business moving on again as usual.

Ex-PRESIDENT Franklin Pierce died at Concord on Friday morning, Oct. 8.

FATHER HYACINTHE is menaced with a sentence of major excommunication.

THE candidature of the Duke of Genoa for the throne of Spain is abandoned.

MRS. STOWE promises further facts, documents and explanations in the Byron case.

NEARLY 300,000 immigrants arrived in this country during the year ending with June.

THE rudder of the Great Eastern is now operated by steam power, under the control of one man.

THE French Emperor has attended the races at the Bois de Boulogne. The Empress is on her tour to the East.

LOPEZ has intrenched himself in the Grand Cordilleras, in what is described as an almost impregnable position.

PRESIDENT GRANT has appointed Thursday, the 18th day of November, as a day of thanksgiving, praise and prayer.

ANOTHER Cuban expedition is said to be fitting out in the vicinity of New York, consisting of 400 men with abundant war materials.

THE destruction of property by the late freshet was very great over a large extent of country, especially in the Eastern States. Some lives were also lost.

GEN. FRANZ SIGEL has been nominated by the Republican State Committee of New York for Secretary of State, in place of Mr. Curtis; and Hon. Horace Greely has been nominated for Comptroller. Both have accepted.

AT the Universal Exposition, four of the five gold medals given to Frenchmen were taken by Protestants. Although they number only about 1,500,000, they monopolize one-fifth of the commercial and industrial operations of France.

THE Postmaster General has opened negotiations with the British Post-office Department for further reduction of letter postage between the United States and Great Britain from twelve to six cents, to take effect on the 1st of January, 1870.

A MISSIONARY has arrived at London from Zanzibar with the welcome news that a letter had been received from Dr. Livingstone, dated February, 1869. The great explorer was then on Lake Tanganyika, alive and well, although short of provisions.

THE privateer Hornet put in at Smithville, N. C., near Wilmington, on the 2d inst., to get a supply of coal. She was there seized by a Deputy U. S. Marshal and taken to Wilmington. She is to be held for proper judicial investigation as to her real character.

THE Spanish Government refuses all offers of foreign mediation in the case of Cuba, maintaining that the condition of affairs in Cuba is entirely a domestic question. Major-General Sickles has consequently formally withdrawn the tender of mediation by the United States.

THE new tariff of the Western Union Telegraph Line went into operation Oct. 1st. Between some points the rates are reduced fifty per cent., and between others much less. The average reduction is fifteen per cent. By the new system of estimating charges, the route which a message follows in passing from one point to another is not taken into account. The tariff between two points is the same, whether the message goes in a straight line or makes a wide circuit. The whole United States has been mapped into sections of fifty miles square, numbered one, two, three, four, &c., and the charge for telegraphing from each point in one section to any point in another section, is the same.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 223 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.
P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75. The above works are for sale at this office.

Messrs. TRUBNER & COMPANY, Book-sellers, Paternoster Row London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the Circular and orders for our publications.